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MEMOIRS OF

Roger Clap

BORN 1609—DIED 1691

C
Clap

C
Clap

Harvard Divinity School

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Hon. Edward Everett
with the regards of
Hon. Clapp R.
April 19. 1855

U.W. Penn - 1911. .Oh.

Collections of the Dorchester Antiquarian and Historical Society.

NUMBER ONE.

MEMOIRS OF ROGER CLAP.

1630.

BOSTON:
PRINTED AND PUBLISHED BY DAVID CLAPP,
Over 184 Washington Street.
1844.

Second Edition, 1854.

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AT a meeting of the Resident Members of the *Dorchester Antiquarian and Historical Society*, held, by vote of adjournment, at the residence of William D. Swan, in Dorchester, September 15, 1843, the following preamble and votes were passed:—

Whereas a minute and authentic account of the early history of Dorchester was written by Captain Roger Clap, of Dorchester, and first published in the year 1731, whereof but few copies are now extant; it is therefore

Voted, That a Committee of three be elected and empowered to cause an edition of the "Memoirs of Capt. Roger Clap" to be published, from a copy of said first edition; with such prefatory and other notes as may tend to explain and enrich the same.

Voted, That Ebenezer Clapp, jr., James M. Robbins, and Edmund J. Baker, constitute said Committee of Publication.

Attest,

EDWARD HOLDEN, *Librarian.*

Entered, according to Act of Congress, in the year 1843, by

DAVID CLAPP, JR.

in the Clerk's Office of the District Court of the District of Massachusetts.

C.
Clap

PREFACE,

BY THE COMMITTEE OF PUBLICATION.

THE "Memoirs of Capt. Roger Clap" is justly considered, by antiquarians, one of the most authentic documents of ancient time. The manuscript from which the first edition was printed, was in the hand-writing of Capt. Clap, and was presented to Rev. Thomas Prince, minister of the Old South Church in Boston, by Mr. James Blake, jr., of Dorchester.* Five editions of the Memoirs have been printed previous to the following: the first four were printed in Boston in the years 1731, 1766, 1774, and 1807; the other in Pittsfield in 1824. In the edition of 1807, the publisher (William T. Clapp) says, in a note, that "at some future time will be published, by way of appendix, a complete genealogy of the descendants." The person who made this promise, and also the one on whom he depended for the necessary information (Elisha Clap, Esq. of Boston),

* The original manuscript, here referred to, was subsequently deposited in the Library of the Massachusetts Historical Society, but has since been irrecoverably lost.—The first edition was probably printed under the supervision of Rev. Mr. Prince, above named, who, it will be perceived, was the writer of the remarks which introduced it "To the *New England* Reader."

have long been dead; the former having died Sept. 13th, 1818—the latter, Oct. 20th, 1830. In order to conform in some measure to their design, a short account of Capt. Clap's posterity, and of the other early settlers of his name, will here be given. *

Capt. Roger Clap came from England with the first settlers of Dorchester in 1630, in the ship Mary and John, Capt. Squeb. The principal events of his life, and his character, will be found in the following pages; and much evidence has been found to show that the estimation in which he was said to have been held by his cotemporaries was not exaggerated. The names of his children were as follows—Samuel, William, Elizabeth, Experience, Waitstill, Preserved, Experience, Hopestill, Wait, Thanks, Desire, Thomas, Unite, and Supply. But seven of these lived to grow up. These were persons of more than ordinary ability and influence—Samuel, Preserved and Hopestill, in an especial manner; they were Ruling Elders in the Church and Representatives to the General Court, and the two former (Samuel and Preserved) Captains in their respective towns—an office considered of great importance in those days, and to which none could attain but "pious as well as brave men." At the decease of Elder Hopestill, Sept. 2, 1719, his pastor, Rev. John Danforth, published a Funeral Poem, wherein he sets forth the merits of this family, as well as of the subject of his poem, in a quaint and curious style. As there are probably but very few copies of it extant, some extracts will here be given.

* Should the reader desire a more complete account of this ancient and numerous family, he is referred to the MS. Collections of the "Dorchester Antiquarian and Historical Society."

"Inroll'd *i'th' Number of Christs Witnesses,*
To follow him into a Wilderness;
A Blessed Number of This *Precious Name,*
Elect by Heav'n into this Patmos *Came.*
* * * * * *
Such a Bright Family How rarely seen!
No Ishmael, Esau, Dinah *found therein.*
* * * * * *
This Family did God vouchsafe to Bless
With Copious and Extensive Usefulness.
The Father *Held our Castle without Fear,*
And was Chief, Pious, Valiant, Bulwark there.
Vertuous in Heart and Useful in their lives
Were also his Collateral Relatives.
For his Descendants, View the Assembly's *List:*
Long Years, Three Sons *in General Court Assist;*
And in the Ruling Eldership, No less:
In whom their Pastor's Heart could acquiesce.
Our Hopestill, *with the Food of Angels Fed,*
His Name *and Father's Hope well Answered:*
Converting Mercy and Restraining Grace
With their sweet Fruits within his Soul had Place.
* * * * * * * *
Such Lives as his, deserve all observation,
Lasting Remembrance, Constant Imitation;
Adorned with Goodness, Sweetness, Self denial,
Meekness of Wisdom under every Trial,
With Fear of GOD; and Hate of Sinful Strife
Gainst Strangers, Neighbours, Brethren, Children, Wife.
None could repine; He was so Debonair,
So True, so Just, so Kind, so Calm, so Fair;
So Valuable, (tho' no Son of Thunder,)
The Church Rejoic'd when such an Elder crowned her.
* * * * * * * *
His House, Feasts of Devotion did afford;
Resolv'd, his Family should serve the LORD.
Thro' Pride his Talents, he would not decline
To Use, altho' he could not see them Shine:
Trusting in GOD; was not reduced to be

Unuseful thro' excess of Modestie.
No Laws he Brake, altho' he voted many:
Fewds he Composed, altho' he Raised not any:
His Greatness Goodness *was; his Victory*
His Faith; his Honor, his Humility,
With Wisdom, Trustiness, Sincerity.
His Vertues let us duely Imitate,
Our Loss of such a Peace-full Man is Great.
Mourn we aright. And may kind Heav'n Afford
Widow, and Children, Comfort in the LORD."

Capt. Roger Clap "was buried with much pomp; the military officers, probably the Ancient and Honorable Artillery Company, preceding the corpse; the Governor and General Court following the relations as mourners, and the guns firing at the Castle." Most of his descendants reside in Northampton (where his son Preserved removed) and that vicinity, in the western part of Massachusetts. Thomas, a son of Preserved, removed from Northampton to Hartford, Conn., and was the progenitor of most of the name in that State. There are but few living who descended from the other sons of Roger. Several of his posterity have been distinguished for their learning and ability, among whom may be ranked the Rev. Theodore, now a clergyman of New Orleans, who was born in East Hampton, Mass.

Deacon Edward Clap was an elder brother of Capt. Roger. He came to this country in 1633, and spent the remainder of his days in Dorchester. He served the town in many of its responsible offices, and was a Deacon of the Church 26 years. He died January 8th, 1664.

Farmer, in his Genealogical Register, says that "Deacon

Edward died without issue;" but he was mistaken. He had nine children. By his first wife Prudence, he had—Elizabeth, born 1634, who married Elder James Blake; Prudence, born 1637, who married Simon Peck, of Hingham; Ezra, born 1640; Nehemiah, born 1646; and Susanna, born 1648. By his second wife, Susanna, he had—Esther, born 1656; Abigail, born 1659; Joshua, born 1661; and Jonathan, born 1664, about two and a half months after the decease of his father. The last named three died young. Six of these, two sons (Ezra and Nehemiah) and four daughters, were alive at the time of their father's death. Nehemiah died in Dorchester April 2, 1684, leaving two children, Edward and Submit. Edward married and lived most of his days in his native town; he joined an expedition against the Indians in 1722, and afterwards removed to Sudbury, where he died Dec. 3, 1733, aged 53 years, leaving one daughter, Mary. Submit removed to Sudbury, and married Joseph Britnall, of that town; she survived him, and July 23, 1741, married again to Richard Taylor of that place.

Ezra, son of Deacon Edward, removed to Milton, where he spent the remainder of his days, and died January 23d, 1717. His father, in his will, left him all of his land lying on the south side of Neponset river; likewise a part of his estate in Dorchester. The estate in Milton where he removed, was situated between the Meeting-house and Dorchester upper Mills. Ezra built a mill on the Neponset about the year 1712. He had fourteen children—seven by his first, and seven by his second wife. His eldest son, Edward, born in 1672, joined the expedition to Canada in 1690, and never returned. His son Nehemiah was a Deacon of the Church in Milton, and was much respected by

the citizens of that town. The descendants of Ezra, in the male line, have not been numerous, and it is believed but few are now living: one resides in Chester, Vt.; one in Orange, Mass., or that vicinity; and one in Boston. The age and circumstances of these go far to prove that they will be the last.

Thomas, son of Richard Clap, was born in Dorchester, England, in 1597. He came over to New England in 1633, and remained awhile in Dorchester, then removed to Weymouth, and from thence to Scituate. He removed to the last named place in 1640, where he spent the remainder of his days, and died April 20th, 1684, aged 87 years. He was a man of energy and ability, and in church, town and colony affairs held important offices. He was a Deacon 37 years, a Deputy to the Court, and was engaged in the warm controversies which agitated the Churches in that town for upwards of thirty years, commencing under the ministry of Rev. Charles Chauncy, afterwards President of Harvard College. His children were Thomas, Eleazer, Samuel, Increase, Elizabeth, Prudence, John and Abigail. Thomas was born March 15th, 1639, while his parents resided in Weymouth; he afterwards removed to the south part of Dedham, subsequently incorporated as Walpole, and was the ancestor of the Claps of that place. Eleazer removed to Barnstable, and was killed in that brave and sanguinary battle with the Narragansett Indians, fought at Rehoboth in 1676. Samuel was a very important man—for many years a Representative to the General Court. He settled in Scituate, and was the ancestor of nearly all of the name in that town. John, son of Thomas, born Oct. 18th, 1658, was a youth of extraordinary piety and pro-

mise; he died when a little upwards of 13 years of age. A memoir of his life was written and published by Rev. Mr. Witherell, of Scituate; there is also some account of him in Cotton Mather's Magnalia.

Several of the descendants of Thomas were distinguished for their learning, piety and worth. His great-grandson, Thomas, born June 26th, 1703, was for many years President of Yale College, and was one of the most celebrated men of his day. President Styles, his successor, speaks of him as standing in the first rank of the learned men of the age. "He studied," says he, "the highest branches of Mathematics, and was one of the first philosophers America has produced, and equalled by no man except the most learned professor Winthrop."

The greater part of the descendants of Thomas live in Scituate.

Nicholas, son of Richard Clap, of England, and brother of Thomas, before named, undoubtedly came with him to Dorchester in 1633, where he settled and remained the rest of his days; he died very suddenly, Nov. 24th, 1679. He was a highly respectable man; he held several important offices in the town, and was a Deacon of the Church. His first wife was a sister of Capt. Roger Clap. His children by his first wife were—Sarah, born 1637, who married in Connecticut; Nathaniel, 1640, who settled in Dorchester, and was "a choice man;" Ebenezer, 1643, who settled in Milton; and Hannah, 1646, who married Ebenezer Strong, of Northampton. By his second wife, he had—Noah, born 1667, who settled in Sudbury; and Sarah. All of the posterity, in the male line, are from Nathaniel. Ebenezer was not married until he was about 60 years of age; he left no

children; and Noah left no sons who arrived at manhood. Among the most eminent of the descendants of Nicholas, was his grandson, Rev. Nathaniel, born in Dorchester, Jan. 20th, 1668, who was for many years a minister of the gospel at Newport, R. I., and was celebrated for his piety, learning and benevolence, abounding in charity and good works. Most of the descendants of Nicholas reside in Dorchester; there are a few in the county of Middlesex, a few in Vermont, and a few scattering.

JOHN, son of Richard Clap, of England, and brother to Thomas and Nicholas, came to New England subsequently to his brothers, and settled in Dorchester, where he died July 24th, 1655. He left a widow, but no children. In his will, he left property to the town of Dorchester, which has since proved very valuable.

It will be seen by the foregoing that there were five of the name who were among the early settlers:—Edward and Roger, who were brothers; and Thomas, Nicholas and John, who were also brothers, and cousins to the two former.* All of them came to Dorchester, and all of their children were born there, excepting those of Thomas; yet of those now living in that town (and there are about 35 voters), all the voters but one are descendants of Nicholas. The posterity of Thomas, of Scituate, are probably the most numerous, and those of Roger the next. Taken as

* There was also another person of the name, who came to Philadelphia during the early settlement of the country; he was an emigrant from Hesse Cassel, a province in Germany. Two of his sons, Lewis and George, settled in North Carolina, where the name has become one of the most numerous in the State. The descendants of this man are also scattered through the States of Tennessee, Ohio, Indiana, Missouri and Illinois. The older generations of these spelled their name Klapp, but the K has now given place to C.

a whole, they have lived quiet and peaceable lives; but there have been among them those fond of the varieties of life, rovers and sons of Mars; and all parts of the earth have contained some of their number.

We have thus given a brief outline of the lives of Capt. Roger Clap and of his relatives of the name. They, with their cotemporaries, have long since joined the great congregation of the departed, and sleep with their fathers. Many were their virtues, which shone out from beneath every pressure of adversity. They bore their hardships with the firmness of martyrs. They left the sepulchres of their fathers, and all they held dear, for this land of their adoption, being too full of the true spirit of Man to bow the knee to Hierarchs or Kings. "They built altars to the living God, where before ascended but the smoke of idolatrous sacrifices;" and subdued a wilderness which now blossoms like the rose. This generation is reaping the fruit of their toil and self-denial, and their counsels of wisdom are a rich inheritance. May the mantle of charity cover their faults, and their memory be as enduring as their virtues.

Dorchester, November, 1843.

NOTE.—Mr. James Blake, jr., who wrote the Appendix to the "Memoirs of Capt. Roger Clap," lived in Dorchester. He was born in that town in 1688, and was a very correct and valuable man. For many years he was the Clerk of the town; also the Clerk for the Proprietors of the Common and Undivided Lands. He was one of the most noted surveyors of his day; and his plans, which are very numerous, are remarkable for their accuracy and beauty. He was also the author of Blake's Annals (now in print), which give a brief history of the town of Dorchester, from its settlement to the year of his death, 1750.

THE following pages have been copied from the edition of 1731, which was the first printed. It has been thought advisable, not only to give a literal copy of that edition, with orthography and punctuation unaltered, but also to imitate, as far as possible, the style of printing. The fac simile cannot, of course, be perfect, as the ancient reader will miss the long s and many of the double letters, which modern improvements have been the means of banishing from even our oldest printing offices. It is believed, however, that the imitation, as far as has been practicable, will be approved of, at least by the literary antiquarian, who would hardly recognize the quaint expressions and simple details of the olden time in the ordinary guise furnished by the modern press.

MEMOIRS

OF

Capt. *Roger Clap.*

Relating some of GOD's Remarkable Providences to *Him*, in bringing him into *New-England*; and some of the Straits and Afflictions, the *Good People* met with here in their Beginnings.

AND

Instructing, Counselling, Directing and Commanding his *Children* and Childrens Children, and Houshold, to serve the LORD in their Generations to the latest Posterity.

Heb. xi. 4. --- *He being dead, yet speaketh.*

BOSTON in *New-England:*

Printed by *B. Green*, 1731.

TO THE

New-England Reader.

UPON *my searching for Materials for our Chronology, the* following Piece *with others coming to my hand; I cannot but think it worthy of the publick View. Not that I suppose it will please the Eye of the politer World: But because it gives a strong and lively Image of the extraordinary pious Spirit and Design of those* English People, *who first came over and dwelt in this* Indian Wilderness; *and in every serious mind cannot but raise a Veneration for them, and a Pleasure to review their bright Examples.*

The Author *was One among them; an Eye-witness of the things he writes of; and by the publick and continued Esteem his Country paid him in his Day, his Testimony comes with Power upon us; and the Style so plain and natural, that in the Reading, it seems as if we came over with Him, and were living in those pious Times.*

He shows the mighty Spirit of Love to GOD *and Zeal for his* instituted Worship *that mov'd & wrought in our Predecessors: How heavenly-minded, how humble, and how contented under all the Straits and Difficulties of a new Plantation, at so great a Distance from any humane Succour.*

He was desirous that GOD *should have the Glory of his Providence, in bringing Him with so many pious People into this hideous Land, in preserving & supplying them, increasing, prospering, and working wonderful Salvation for them. And he was greatly concerned that* Posterity, *and especially his own, should both* know *these things*

things and walk *in the good ways of their Forefathers: To this He therefore most pathetically charges and commands them; warning them of Evil, and relating his own Experience for their Direction and Encouragement.*

The Account subjoined *is drawn by another hand: and tho't adviseable to be Published also; that his Offspring may know the religious Ancestor from whom they come, and their awful Obligations to fear and serve the G O D of their Fathers.*

And on this Occasion, I can't but recommend to our grave and pious Heads of Housholds, *the useful Practice of* Leaving in Writing *their solemn Charges to their Posterity: that when the Parents speak and live no more on Earth, their Children after them may frequently review both their Examples and Instruction, and preserve them better in their minds. I can't but think that this, with the Divine Blessing, would be an happy method of preventing the Declension of many Families, and of keeping alive the things that remain among us, and are ready to Die. And methinks, as every pious* Father *would in a lawful way desire to speak to his Children after his Decease; He can do no less for the Preservation of the Life of Religion, and for the Souls of his surviving Offspring. His oral Counsels are too like the Wind, which quickly passes: But impress'd in written Monuments, remain to excite them every Day; and if neglected, to witness against them.*

Boston, Aug. 16. 1731. **T. Prince.**

Capt. *Clap's*

MEMOIRS, *&c.*

I Thought good, my dear Children, to leave with you some Account of God's remarkable *Providences* to me, in bringing me into this Land, and placing me here among his dear Servants, and in his House, who am most unworthy of the least of his Mercies. The Scripture requireth us to tell God's wondrous Works to our Children, that they may tell them to their Children, that God may have Glory throughout all Ages. *Amen.*

I was Born in *England* in *Sallcom* in *Devonshire*, in the Year of our Lord 1609. My Father was a Man fearing God, and in good esteem among God's faithful Servants: His outward Estate was not great; I think not above *Eighty Pounds* per *Annum*. We were *Five Brethren* (of which I was the youngest) and *Two Sisters*. God was graciously pleased to breathe by his holy Spirit

pe) in all our Hearts, if in mine; which I am not gether without hopes of. *Four* of us *Brethren* lived ome: I did desire my dear Father (my dear Mother ng dead) that I might live *abroad*, which he consented : So I first went for tryal to live with a worthy Gentle- an, Mr. *William Southcot*, who lived about *Three Miles* om the city of *Exon*. He was careful to keep a Godly Family. There being but a very mean Preacher in that Place, we went every Lord's-Day into the *City*, where were many famous preachers of the Word of God. I then took such a liking unto the Revd. Mr. *John Warham*, that I did desire to live near him: So I removed (with my Father's Consent) into the *City*, and lived with one Mr. *Mossiour*, as Famous a Family for Religion as ever I knew: He kept Seven or Eight Men, and divers Maid-Servants; and he had a Conference upon a Question pro-pounded once a Week in his own Family: With him I Covenanted. I never so much as heard of *New-England* until I heard of many godly Persons that were going there, and that Mr. *Warham* was to go also. My Master asked me whether I would go? I told him were I not engaged unto him I would willingly go: He answered me, that should be no hindrance, I might go for him or for myself which I would. I then wrote to my Father who lived about *Twelve Miles* off, to Intreat his leave to go to *New-England*; who was so much displeased at first that he wrote me no Answer, but told my Brethren that I should not go. Having no Answer, I went and made my Request to him, and God so Inclined his Heart, that he never said me Nay: For now God sent the Reverend Mr. *Maverick*,

Maverick, who lived *Forty Miles* off, a Man I never saw before: He having heard of me, came to my Father's House, and my Father agreed that I should be with him and come under his Care, which I did accordingly.

Mind by what I have already expressed, That it was God that did draw me by his Providence out of my Father's Family, and weaned me from it by degrees; It was God put it into my Heart to incline to Live abroad; and it was God that made my Father willing. God by his Providence brought me near Mr. *Warham*, and inclined my Heart to his Ministry: God by his Providence moved the Heart of my Master *Mossiour* to ask me whether I would go to *New-England*: It was God by his Providence that made me willing to leave my dear Father, and dear Brethren and Sisters, my dear Friends and Country: It was God that made my Father willing on the first Motion I made in Person, to let me go: It was God that sent Mr. *Maverick* that pious Minister to me, who was unknown to him, to seek me out that I might come hither. So God brought me out of *Plymouth* the 20th of *March* in the Year 1629,30, and landed me in Health at *Nantasket* on the 30th of *May*, 1630, I being then about the Age of *Twenty one* Years. *Blessed be God that brought me Here*!

Now coming into this Country, I found it a vacant Wilderness, in respect of *English*. There were indeed some *English* at *Plymouth* and *Salem*, and some few at *Charlestown*, who were very destitute when we came ashore; and Planting Time being past, shortly after Provision was not to be had for Money. I wrote to my Friends,

Friends, namely to my dear Father to send me some Provision, which accordingly he did; and also gave order to one of his Neighbours to supply me with what I needed (he being a Seaman) who coming hither supplied me with divers things. But before this Supply came, yea and after too (that being spent) and the then unsubdued Wilderness yielding little Food, many a Time if I could have filled my Belly, tho' with mean Victuals, it would have been sweet unto me. *Fish* was a good help unto me, and others. *Bread* was so very scarce, that sometimes I tho't the very Crusts of my Father's Table would have been very sweet unto me. And when I could have *Meal & Water and Salt* boiled together, it was so good, who could wish better?

I took notice of it, as a great Favour of God unto me, not only to preserve my Life, but to give me Contentedness in all these Straits; insomuch that I do not remember that ever I did wish in my Heart that I had not come into this Country, or wish myself back again to my Father's House: Yea I was so far from that, that I wished and advised some of my dear Brethren to come hither also; which accordingly *one* of my Brothers and those *two* that married my *two* Sisters, sold their Means and came hither. The Lord Jesus Christ was so plainly held out in the Preaching of the Gospel unto poor lost Sinners, and the absolute Necessity of the *New Birth*, and God's holy Spirit in those Days was pleased to accompany the Word with such Efficacy upon the Hearts of many; that our Hearts were taken off from *Old-England* and set upon *Heaven.*

Heaven. The Discourse, not only of the Aged, but of the Youth also, was not, *How shall we go to* England? (tho' some few did not only so Discourse, but also went back again) but *How shall we go to Heaven? Have I true Grace wrought in my Heart? Have I* Christ *or no?* O how did Men and Women, young and old, Pray for Grace, beg for *Christ* in those Days; and it was not in vain: Many were Converted, and others established in Believing: many joined unto the several Churches where they lived, confessing their Faith publickly, and shewing before all the Assembly their Experiences of the Workings of God's Spirit in their Hearts, to bring them to *Christ*: which many Hearers found very much Good by, to help them to try their own Hearts, and to consider how it was with them; whether any work of God's Spirit were wrought in their own Hearts or no? Oh the many Tears that have been shed in *Dorchester* Meeting-House at such times, both by those that have declared God's Work on their Souls, and also by those that heard them. In those days, *God, even our own God,* did *Bless* New-England. I find by what I heard from those that have publicly declared what God had done for their Souls in bringing them unto *Christ* by Faith, that God doth work divers ways upon the Hearts of Men, even as it pleases Him; upon some more sensibly, and upon others more insensibly; verifying the Text in the 3d Chapter of *John*, 8th Verse, *The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.* Tho' we may hear the Sound of it, that is,

be

be sensible that the Spirit works, or has been at work; yet not know whence it comes, *&c.* If ever there were the Work of Grace wrought savingly in my Heart; the Time when, the Place where, the manner how, was never so apparent unto me, as some in their Relations say it hath been unto them.

I shall hint a little unto you what I have found. I remember God did long ago convince me of my Sin, (I cannot tell you how) and also of a corrupt Nature, whereby I feel my self prone to Sin. I had in my younger Days a love to Sin; and had it not been for the Fear of Hell, and of my Parents and Friends, I doubtless should have been as Vile as the worst of Men. The Care and Counsel of my dear Friends, by the Restraining Grace of God, kept me from committing of those horrid Abominations that some fell into; yet am I not thereby Justified. I had such a love to Play with Children and Youth, that I did too often Play with them upon the Lord's-Day, if I could hide it from my dear Relatives. But God was pleased to make my Conscience to be out of quiet, which made me Pray to God many Times in Secret; yet I had a Love to the Pleasure of Sin, and did love to see others Play though it were on the Lord's Day. But on a Time on the Lord's-Day, when I was standing by, and seeing some Youths Play, they gave me those *Points* which they played for, to hold for them until their Game was out; and my Conscience not being quiet, God brought that saying of *Saul*, afterwards *Paul*, to my Mind, who did acknowledge that he was guilty of the Death of *Stephen*; *for he stood by, and kept the Garments of them that slew him*; I then put down

down that which I had in keeping for them, and went away; and God did help me afterwards to delight more in Them that fear'd him. I did often go to hear the Word of God preached, with my Brethren and others abroad, when we had no Preaching at home; and God inclined my Heart to love those that fear'd him. That Text in 1 *Joh.* iii. 14. I have often heard alledged, *We know that we have passed from Death to Life, because we love the Brethren*; tho' I heard also it must be because the *Image of God was on them.* Upon Examination of my self, whether I did love the *Saints* upon right grounds? I did and do still hope that my *Love* to the *Saints* was and is rightly grounded; and that for these Reasons:

1. In former Times I do remember there was a *Young Man* came into the Congregation where I was, a *Stranger* to me, and a very hard favoured Man; I had no love to his Person; but not long after I heard, that he *feared God*; and upon the very Report thereof my Heart was knit unto him, altho' I never spake with him that I know of.

2. Because I find my Heart doth *contemn vile Persons.* I do not desire their Society: But when I am by God's Providence called to be with such, so that I cannot avoid it, I say in my Heart, *Wo is me that I am constrained to be with such Persons.*

3. To this very Day if I perceive or do but hear of a Man or Woman that *feareth God*, let him be Rich or Poor, English or Indian, Portugal or Negro, my very Heart closeth with him.

4.

4. Because my Heart doth most close with, and most highly prize those that are most excellent, most holy, most worthy Instruments of *God's Glory* and *his People's Good.* My earnest Desire and Prayer is, that God will help me to love his Graces more and more in all men wherever the Grace of God appears to be.

After God had brought me into this Country, He was pleased to give me Room in the Hearts of his Servants; so that I was admitted into the Church Fellowship at our first beginning in *Dorchester*, in the Year 1630. *Jesus Christ* being clearly Preached, and the way of coming to him by Believing was plainly shown forth; yet because many in their *Relations* spake of their great Terrors and deep Sense of their lost Condition, and I could not so find as others did, the Time when God wrought the Work of Conversion in my Soul, nor in many respects the Manner thereof; it caused in me much Sadness of Heart, and Doubtings how it was with me, Whether the Work of Grace were ever savingly wrought in my Heart or no? How to cast off all Hope, to say, and verily to Believe that there was no Work of Grace wrought by God in my Heart, this I could not do: yet how to be in some measure assured thereof was my great Concern: But hearing Mr. *Cotton* Preach out of the *Revelations*, that Christ's Church did come out of great Tribulation, he had such a Passage as this in his Sermon, " *That a small running Stream was* " *much better than a great Land Flood of Water, tho'* " *the Flood maketh the greatest Noise: So*, saith he, *A* " *little constant Stream of godly Sorrow, is better than great*

great Horrour": God spake to me by it, it was no little Support unto me. And God helped me to hang on that Text (and thro' his Grace I will continue so to do) viz. *This is a faithful saying & worthy of all Acceptation, that Jesus Christ came into the World to save Sinners.* God has made me sensible that I am a Sinner, and Jesus Christ came so save Sinners, and why not me, tho' a very sinful man: Thro' the Grace of God I desire to rest alone upon Jesus Christ for Salvation.

In my saddest Troubles for want of a clear Evidence of my good Estate, I did on a Time Examine my self upon my Bed in the Night, concerning my spiritual Estate; putting my self upon this Trial, *How my Heart stood affected to Sin?* The Question to my Soul was this (pitching upon that Sin which I did confess my natural Corruption most inclined me to) The Question, I say, which by God's help, I put to my very Heart and Soul was, *Whether if God would assure me that I should be saved, although I should commit such a Sin, my Heart were willing to commit it or no?* And my very Heart and Soul answered, *No, I would not Sin against God, though I should not be damned for sinning, because God has forbidden it.* At that Time my conscience did witness to me that my State was good: And God's holy Spirit did witness (I do believe) together with my Spirit, that I was a Child of God; and did fill my Heart and Soul with such a full Assurance that Christ was mine, that it did so transport me as to make me cry out upon my Bed with a loud Voice, *He is come, He is come.* And God did melt my Heart at that time so that I could, and did

mourn and shed more Tears for Sin, than at other Times: Yea the Love of God, that he should Elect me, and save such a worthless one as I was, did break my very Heart. I say again, When I had most Assurance of God's Love, I could mourn most for my Sins.

Dear Children, Slight not serious Examination: *It is good to commune with your own Hearts upon your Bed.* That Glimpse of God's eternal Love which I had at that Time, was better to me than all the World; yea far better than Life itself. But Oh wretched Man that I am, I have a *Body of Death* that presseth me down, and hinders me from living always in such a heavenly Frame: But I do desire to devote my self unto God to be His; resting and relying upon Him alone for Grace and Glory. If God shall be pleased to save me, such a poor Worm, from my Sins, and at last bring me to himself in Heaven at my Death, let Him have everlasting Honour, Glory and Praise, World without end. *Amen.*

The Scripture saith, *He that Believeth shall be saved:* I hope God has not only wrought *Historical Faith* in me, but also true *Justifying Faith;* Faith to receive Jesus Christ to be my *King, Priest* and *Prophet:* If my Heart do not deceive me, I do prize him above Kingdoms: I desire him more than Life, and to be made more and more like him in Holiness and Righteousness all the Days of my Life. Oh the Riches of his free Grace to put any holy Desires in my Heart! I leave this with you, that you may plead God's free Promises, which are, *That He will*

will circumcise our Hearts and the Hearts of our Seed. God's Covenant is unto the Faithful and to their Seed. Pray earnestly that God will be pleased to circumcise your Hearts, and cause you to walk in his Ways; so shall you be serviceable to him here, and be everlastingly Happy in the World to come. I also leave these my Experiences with you, not knowing but it may be some Support unto you, altho' you cannot find that methodical Work in your Conversion, as some say they find in theirs. Sure God works diversely on the Hearts of his Children in their Conversion. If God works any manner of way for the bringing of you to Christ, to rest on Him alone, and fill your Hearts with Love to God and his People, and help you to be low in your own Esteem, and to hate all Sin in your selves and all Men; Bless God for such an unspeakable Gift, though you know not the Time nor the manner of God's working in you.

I now return to declare unto you some of the *wonderful Works* of God in bringing so many of his faithful Servants hither into this Wilderness, and Preserving us and ours unto this Day; notwithstanding our great Unworthiness, and notwithstanding the many Assaults and Stratagems of Satan and his Instruments against God's People here. I say *wonderous Works!* For was it not a wonderous Work of God, to put it into the Hearts of so many *Worthys* to agree together, when Times were so bad in *England*, that they could not Worship God after the due manner prescribed in his most holy Word, but they must be Imprisoned, Excommunicated, &c. I say that so many

should

should agree to make humble Suit unto our Sovereign Lord the KING, to grant them and such as they should approve of, a *Patent* of a Tract of Land in this remote Wilderness, a Place not Inhabited but by very barbarous Nations! And was it not a wonderous good Hand of God to incline the Heart of our KING so freely to grant it, with all the *Priviledges* which the *Patent* expresseth! And what a wonderous Work of God was it, to stir up such *Worthys* to undertake such a difficult Work, as to remove themselves and their Wives and Children, from their Native Country, and to leave their gallant Scituations there, to come into this Wilderness, to set up the pure Worship of God here! Men fit for Government in the *Magistracy*, and in *Families;* and sound, godly, learned Men for the *Ministry*, and others that were very precious Men and Women, who came in the Year 1630. Them that came then were MAGISTRATES; Men of Renown were, Mr. *Winthrop*, Governour, Mr. *Dudley*, Deputy Governour, Sir *Richard Saltonstall*, Mr. *Johnson*, Mr. *Rossiter*, Mr. *Ludlow*, Mr. *Nowel*, and Mr. *Bradstreet:* Mr. *Endicott* came before, and others came then, besides those named. And there came famous MINISTERS in that Year, and afterwards: as to name some; Mr. *Wilson*, Mr. *Warham*, Mr. *Maverick*, and Mr. *Phillips*. In our low Estate God did Chear our Hearts in sending good and holy Men and Women, and also famous Preachers of the Word of God; as Mr. *Eliot*, Mr. *Weld*, Mr. *Cotton*, Mr. *Hooker*, Mr. *Bulkley*, Mr. *Stoughton*, Mr. *Nathanael Rogers*, and Mr. *Ezekiel Rogers*, Mr. *Shepard*, Mr. *Mather*, Mr. *Peters*, Mr. *Davenport*, Mr. *Whiting*, Mr. *Cobbet*,

bet, Mr. *Hubbard*, Mr. *Brown*, Mr. *Flint*, Mr. *Thomson*, Mr. *Newman*, Mr. *Prudden*, Mr. *Norris*, Mr. *Huit*, Mr. *Street*, and many others. Thus did God work wonderfully for his poor People here.

Then in those Days did God manifest his Presence among us, in converting many Souls, in gathering his dear Ones unto Church-Fellowship each with other, by solemn Covenants; wherein they gave up themselves and their Seed to the Lord, choosing him to be their God, who hath freely promised so to be, and to our Seed for ever, if we & they do not forsake him. But if any of you (dear Children) forsake the Lord, tho' you were the Sons of *David*, he would cast you off for ever. Cleave to God, and never, never depart from him; and he will never fail you nor forsake you. In those Days great was the Tranquillity & Peace of this poor Country: And there was great Love one to another; very ready to help each other; *not seeking their own, but every one another's Wealth.* Then Sin did not so openly abound among us: Drunkenness, Adultery, Fornication, Oppression and abominable Pride which now abounds among us, and threatens our Ruin, was then loathsome almost in every ones Eyes. Then God did bless us in the Fruits of the Earth, but especially in spiritual Things: many Souls were converted to God, and very often many added to the Churches.

But this glorious Work of God towards his People here was soon maligned by Satan; and he cast into the minds of some corrupt Persons, very erroneous Opinions, which

did breed great Disturbance in the Churches. And he puffed up his Instruments with horrible Pride, insomuch that they would oppose the Truth of God delivered Publickly: and some times, yea most times they would do it by way of Query, as if they desired to be informed: but they did indeed accuse *our godly Ministers* of not preaching Gospel, saying they were *Legal Preachers*, but themselves were for *free Grace*, and Ministers did Preach a *Covenant of Works*; which was a false Aspersion on them. The Truth was, they would willingly have lived in Sin, and encouraged others so to do, *&c.* And yet think to be saved by Christ, because his Grace is free; forgetting (it seems) that those whom Christ doth save from *Hell*, he also freely of his Grace doth save from *Sin*; for he *came to save his People from their Sins, to give Repentance and Remission of Sins.*

In our beginning many were in great Straits for want of Provision for themselves and their little Ones. Oh the *Hunger* that many suffered, and saw no hope in an Eye of Reason to be supplyed, only by *Clams*, and *Muscles*, and Fish. We did quickly build Boats, and some went a Fishing. But *Bread* was with many a very scarce thing; and *Flesh* of all kinds as scarce. And in those Days, in our Straits, though I cannot say God sent a *Raven* to feed us, as He did the Prophet *Elijah*; yet this I can say to the Praise of God's Glory, that He sent not only poor *ravenous Indians*, which came with their Baskets of Corn on their Backs, to Trade with us, which was a good supply unto many; but also sent *Ships* from *Holland* and from *Ireland*

Ireland with Provisions, and Indian Corn from *Virginia*, to supply the Wants of his dear Servants in this Wilderness, both for Food and Rayment. And when Peoples Wants were great, nor only in one Town but in divers Towns; such was the godly Wisdom, Care and Prudence (not Selfishness but Self-Denial) of our Governour *Winthrop* and his *Assistants*, that when a Ship came laden with Provisions, they did Order that the whole Cargo should be bought for a *general Stock*: And so accordingly it was, and Distribution was made to every Town, and to every *Person* in each Town, as every Man had need. Thus God was pleased to care for his People in Times of Straits, and to fill his Servants with Food & Gladness: Then did all the Servants of God bless his holy Name, and love one another with pure Hearts fervently.

Before I proceed any further, I will inform you that God stirred up his poor Servants to use Means in their beginning for their Preservation; though a low and weak People, yet a willing People to lay out their Estates for the Defence of themselves and others. They having Friends in divers Places who thought it best for our safety to build a *Fort* upon the Island now called *Castle-Island*; at first they built a *Castle* with *Mud-Walls*, which stood divers Years: First Capt. *Simpkins* was Commander thereof, and after him Lieut *Monish*, for a little space. When the *Mud-Walls* failed, it was built again with *Pine Trees and Earth*; and Capt. *Davenport* was Commander. When that decayed, which was within a little Time, there was a small Castle built with *Brick Walls*, and had *three Rooms*

Rooms in it; a dwelling Room below, a lodging Room over it, the Gun Room over that, wherein stood *Six* very good *Saker Guns*, and over it upon the Top *Three lesser Guns*. All the Time of our Weakness, God was pleased to give us Peace, until the Wars with the *Dutch* in *Charles the* II's Time. At that Time our Works were very weak, and Intelligence came to us that *Durother*‖ a Dutch Commander of a Squadron of Ships, was in the *West Indies*, and did intend to visit us; whereupon our *Battery* also was repaired, wherein are *Seven* good *Guns*. But in the very Time of this Report in *July* 1665, God was pleased to send a grievous Storm of Thunder & Lightning, which did some hurt at *Boston*, and struck dead here at the *Castle-Island*, that worthy, renowned Captain *Richard Davenport*; upon which the *General Court* in *Aug.* 10th following, appointed *another** *Captain* in the Room of him that was slain. But behold God wrought for us; for although *Durother* intended to come here, yet God by contrary Winds kept him out; so he went to *Newfoundland*, and did great spoil there. And again when Danger grew on us by reason of the late Wars with *Holland*, God permitted our *Castle* at that very Time to be *Burnt down*; which was on the 21st Day of *March* 1672,3: But still God was pleased to keep this Place in Safety: The Lord enlarge our Hearts unto Thankfulness.

I will now return unto what I began to hint unto you

‖ Or, DE RUITHER, a famous Dutch Admiral.
* It was Capt. CLAP Himself.

before

before; namely, that *Satan* and his instruments did malign us, and oppose our *Godly Preachers*, saying they were *legal* Preachers, but themselves were for free Grace, and for the Teachings of the Spirit: And they prevailed so by their Flatteries and fair Speeches, that they led away not only *Silly Women laden with their Lusts*, but many *Men* also, and some of strong Parts too; who were not ashamed to give out that our Ministers were but *legal* Preachers, and so endeavoured to bring up an evil Report upon our faithful Preachers, that they themselves might be in high Esteem. And many of them would presume to Preach in private Houses, both Men and Women, much like the Quakers. They would talk of the *Spirit*, and of *Revelations* by the Spirit without the Word, as the Quakers do, talk of the Light within them, rejecting the holy Scriptures. But God by his Servants assembled in a Synod at *Cambridge* in 1637, did discover his Truth most plainly, to the Establishment of his People, and the changing of some, and to the recovery of not a few, which had been drawn away with their Dissimulations. Thus God delivered his People out of the Snare of the *Devil* at that Time. Let *Us*, and do *You* in your Generations, Bless the holy Name of the Lord: *the Snare is broken, and we and ours are delivered.* There were some that not only stood out obstinate against the Truth, but continually reviled both our godly Ministers and Magistrates, and greatly troubled our *Israel*: But by Order of the *General Court* they were Banished out of this Jurisdiction. And then had the *Churches* Rest and were multiplied.

Many

Many Years after this, *Satan* made another Assault upon God's poor People here, by stirring up the Quakers to come amongst us, both Men & Women; who pretended Holiness and Perfection, saying they spake and acted by the *Spirit & Light within*, which (as they say) is their Guide: And most Blasphemiously said, that the *Light within* is *the Christ the Saviour*; and deceived many to their Perswasion. But, blessed be God, the Government and Churches both, did bear witness against them, and their loathsome and pernicious Doctrine; for which they were Banished out of this Jurisdiction, not to return without Licence, upon pain of Death. The Reason of that Law was, because God's People here, could not Worship the true and living God, as He hath appointed us in our publick Assemblies, without being disturbed by them: And other weighty Reasons; as the Dangerousness of their Opinions, *&c.* Some of them presumed to Return, to the loss of their Lives, for breaking that Law, which was made for our Peace and Safety.

Dear Children, Beware of *False Teachers*, tho' they come unto you in Sheep's Cloathing as some of the Anabaptists do, yet they will prove many of them (I doubt) but as ravening Wolves; their Doctrine being so corrupt, as appears in their printed Books. One of them says, "That it is an Article of his Faith, that the Miseries and "Death that came by *Adam's* Fall extendeth not unto all "Eternity." Another cryeth down all Learning of Sciences and Tongues to fit Men for the Work of the Ministry. Others of them deny that the Magistrate hath any Power

Power to Punish the Breach of the first Table of the Law; although the Scripture be plain, that the Magistrate ought to pull down the Groves, and overthrow the Images set up for Idolatry, yea though it were the brazen Serpent, and call it *Nehushtan.*

Now, as *Satan* has been a lying Spirit to deceive and ensnare the Mind to draw us from God by Error, so hath He stirred up evil Men to seek the hurt of this Country; but God hath delivered his poor People here from Time to Time: Sometimes by putting Courage into our Magistrates to punish those that did Rebel; and sometimes God hath wrought for us by his Providence other-ways. Here was one *Ratcliff* spake boldly and wickedly against the Government and Governours here, using such words, as some judged, deserved Death. He was for his Wickedness Whipt, and had both his Ears cut off in *Boston* A.D. 1631; I saw it done. There was one *Morton* that was a pestilent Fellow, a Troubler of the Country, who did not only seek our Hurt here, but went to *England,* and did his utmost there, by false Reports against our Governour; but God wrought for us, and saved us, and caused all his Designs to be of none Effect. There arose up against us one *Bull,* who went to the Eastward a Trading, and turned Pirate and took a Vessel or two, and plundered some Planters thereabouts, and intended to return into the *Bay,* and do Mischief to our Magistrates here in *Dorchester* and other Places: But as they were weighing Anchor, one of Mr. *Short's* Men shot from the shore, and struck the principal Actor Dead, and the Rest were filled with Fear and Horrour.

Horrour. They having taken one *Anthony Dicks* a Master of a Vessel, did endeavour to perswade him to Pilot them unto *Virginia;* but he would not. They told him that they were filled with such Fear and Horrour, that they were afraid of the very Rattling of the Ropes: This Mr. *Dicks* told me with his own Mouth. These Men fled Eastward, and *Bull* himself got into *England;* but God destroyed this wretched Man. Thus the Lord saved us at this time, from their wicked Device against us. There was also one Capt. *Stone* about the Year 1633 or 1634 who carried himself very proudly, and spake contemptuously of our Magistrates, and carried it lewdly in his Conversation. For his Misdemeanour, his Ship was stayed, but he fled and would not obey Authority; and there came Warrants to *Dorchester* to take him dead or alive; so all our Souldiers were in Arms, and Centinels were set in divers Places; and at length he was found in a great Corn-Field, where we took him and carried him to *Boston;* but for want of one Witness, when he came to his Trial, he escaped with his Life. He was said to be a Man of great Relation, and had great Favour in *England;* and he gave out threatening Speeches. Tho' he escaped with his Life, not being hanged for Adultery, there being but one Witness; yet for other Crimes he was fined, and payed it: And being dismissed he went towards *Virginia;* but by the way putting into the *Pequot Country* to Trade with them, the *Pequots* cut off both him and his Men, took his Goods and burnt his Ship. Some of the Indians reported, That they Roasted him alive. Thus did God destroy him that so proudly threatened to ruin us by complaining

plaining against us when he came to *England*: Thus God destroyed *him*; and delivered *us* at that time also.

About that time, or not long after, God permitted *Satan* to stir up the *Pequot Indians* to kill divers *English* Men, as Mr. *Oldham*, Mr. *Tilly* and others: And when the Murtherers were demanded, instead of delivering them, they proceeded to destroy more of our *English* about *Connecticut*; which put us upon sending out Souldiers, once and again; whom God prospered in their Enterprizes, until the *Pequot People* were destroy'd. See Mr. *Increase Mather's Relation of the Troubles which have happened in* New-England *by reason of the* Indians, *from* 1634 *to* 1675. I say nothing to you of the *late War*, but refer you to the Histories in Print. Thus was the Lord pleased to deliver us at that time also, and to put a Fear and Dread of Us into the Hearts of the *Indians* round about us: And many of them did voluntarily put themselves under the Government of the *English*.

It also pleased God to put it into the Hearts of some of our Worthies, to consider that one End of our coming hither was to Preach the Gospel of our Lord Jesus Christ to the *Indians*, for the saving of God's Elect, and for the bringing into Christ's Kingdom those that were as in Highways and Hedges. Some did therefore set themselves to learn the *Indian Language*, and so taught them to know GOD and the Lord Jesus Christ, whom they never knew or heard of before, nor their Fathers before them; and to know *Themselves*, namely their Misery by Nature

and by reason of Sin. Among others, the principal was that Revd. Man of God Mr. *John Eliot*, Teacher of the Church of Christ at *Roxbury*; whose great Labour and Pains in Catechising, preaching the Word, and translating the BIBLE into the *Indian Language*, God has blessed, I doubt not, to the converting of many among them. *He that Converteth Souls shall shine as the Sun in the Firmament.* Oh how glorious will the shining of that Star be in Heaven! I rejoice to think of it.

Furthermore, know ye, that God wrought wonderfully for our Preservation, when Men Abroad (and doubtless some at Home) endeavoured to overthrow our Government; and prevailed so far, that *Commissioners* were sent from *England* hither with such Power and Authority, that doubtless put themselves, (and too many among us), in Hopes that they had attained their Ends. They proceeded so far that they set up a Court, appointed the Time and Place, and gave out their Summons; yea for our then Honoured Governour & Company, Personally to appear before them: But the Lord our God was for us, tho' Troubles were very near: He stirred up a mighty Spirit of Prayer in the Hearts of his People. *This poor Country cryed and the Lord heard and delivered them from all their Fears.* And the Lord put Wisdom and Courage into the Hearts of his Servants then sitting in the General Court, to give such *Answers*, and to make such a *Declaration*, published by a Man appointed on Horse-back, with the Trumpet sounding before the Proclamation to give the People notice that something was to be published, which was

was done in three several Places in *Boston*; that it put an End to their Court, and (through God's Goodness) to our Troubles at that time about that matter. And as our Court did assert our *Privileges* granted unto us by *Patent*, and did adhere thereto; so our God hath hitherto continued the same unto us: Blessed be his glorious Name! I humbly beg of God that he will in Mercy continue those Privileges unto You and Yours in your Generations, for Jesus Christ's sake. *Amen.*

I gave you a hint towards the beginning, that I came out of *Plymouth* in *Devon*, the 20th of *March*, and arrived at *Nantasket* (now *Hull*) the 30th of *May* 1630. Now this is further to inform you, that there came *many Godly Families* in that Ship: We were of Passengers *many in Number* (besides Sea-men) of *good Rank*: Two of our *Magistrates* came with us, viz. Mr. *Rossiter* and Mr. *Ludlow*. These godly People resolved to live together; and therefore as they had made choice of those two Revd. Servants of God, Mr. *John Warham* and Mr. *John Maverick* to be their Ministers, so they kept a solemn *Day of Fasting* in the *New Hospital* in *Plymouth* in *England*, spending it in Preaching and Praying: where that worthy Man of God, Mr. *John White* of *Dorchester* in *Dorset* was present, and Preached unto us the Word of God, in the fore-part of the Day; and in the latter part of the Day, as the People did solemnly make *Choice* of, and call those godly Ministers to be their *Officers*, so also the Revd. Mr. *Warham* and Mr. *Maverick* did *accept* thereof, and expressed the same. So we came, by the good Hand of the Lord,

Lord, through the Deeps comfortably; having Preaching or Expounding of the Word of God *every Day* for *Ten Weeks* together, by our Ministers. When we came to *Nantasket*, Capt. *Squeb*, who was Captain of that great Ship of *Four Hundred* Tons, would not bring us into *Charles River*, as he was bound to do; but, put us ashore and our Goods on *Nantasket Point*, and left us to shift for our selves in a forlorn Place in this Wilderness. But as it pleased God, we got a Boat of some old Planters, and laded her with Goods; and some able Men well Armed went in her unto *Charlestown*: where we found *some Wigwams* and *one House*, and in the House there was a Man which had a boiled *Bass*, but no *Bread* that we see: but we did eat of his Bass, and then went up *Charles River*, until the River grew narrow and shallow, and there we landed our Goods with much Labour and Toil, the Bank being steep. And Night coming on, we were informed that there were hard by us *Three Hundred Indians*: One *English Man* that could speak the *Indian Language* (an old Planter) went to them and advised them not to come near us in the Night; and they hearkened to his Counsel, and came not. I my self was one of the Centinels that first Night; Our Captain was a Low Country Souldier, one Mr. *Southcot*, a brave Souldier. In the Morning some of the *Indians* came and stood at a distance off, looking at us, but came not near us: but when they had been a while in view, some of them came and held out a great *Bass* towards us; so we sent a Man with a Bisket, and changed the Cake for the Bass. Afterwards they supplied us with Bass,

Bass, exchanging a Bass for a Bisket-Cake, and were *very friendly* unto us.

Oh *Dear Children*! Forget not what Care God had over his dear Servants, to watch over us, and protect us in our weak beginnings. Capt. *Squeb* turned ashore Us and our Goods, like a mercyless Man; but God, even *our merciful God*, took pity on us; so that we were supplied, first with a Boat, and then caused many *Indians*, (some *Hundreds*) to be ruled by the advice of *one Man*, not to come near us: Alas, had they come upon us, how soon might they have destroyed us! I think *We* were not above *Ten* in Number. But God caused the *Indians* to help us with Fish at very cheap Rates. We had not been there many Days, (although by our Diligence we had got up a kind of Shelter, to save our Goods in) but we had Order to come away from that Place, (which was about *Watertown*) unto a Place called *Mattapan* (now *Dorchester*) because there was a *Neck of Land* fit to keep our Cattle on: So we removed and came to *Mattapan*: The *Indians* there also were kind unto us.

Not long after, came *our renowned & blessed Governour*, and divers of *his Assistants* with him. Their Ships came into *Charles River*, and many Passengers landed at *Charlestown*, many of whom died the Winter following. Governour *Winthrop* proposed to set down his Station about *Cambridge*, or somewhere on the River: but viewing the Place, liked that *plain Neck* that was called then *Black-stones-Neck*, now *Boston*. But in the mean time,

before they could build at *Boston*, they lived many of them in Tents and Wigwams at *Charlestown*; their *Meeting-Place* being abroad under a *Tree*; where I have heard Mr. *Wilson* and Mr. *Phillips* Preach many a good Sermon.

In those Days God did cause his People to trust in him, and to be contented with mean things. It was not accounted a strange thing in those Days to drink *Water*, and to eat *Samp* or *Hominie* without Butter or Milk. Indeed it would have been a strange thing to see a piece of Roast Beef, Mutton or Veal; though it was not long before there was Roast *Goat*. After the first Winter, we were very Healthy; though some of us had no great Store of Corn. The *Indians* did sometimes bring Corn, and Truck with us for Cloathing and Knives; and once I had a Peck of Corn or thereabouts, for a little Puppy-Dog. *Frost-fish*, *Muscles* and *Clams* were a Relief to many. If our Provision be better *now* than it was *then*, let us not, (and do you Dear Children take heed that you do not) forget the Lord *our* God. You have better *Food* and *Raiment*, than was in former Times; but have you better *Hearts* than your Fore-fathers had? If so, Rejoice in that Mercy, and let *New-England* then shout for Joy. Sure all the People of God in other parts of the World, that shall hear that the Children and Grand-Children of the first Planters of *New-England*, have better Hearts, and are more heavenly than their Predecessors; they will doubtless greatly Rejoice, and will say, *This is the Generation whom the Lord hath Blessed.*

And

And now, *Dear Children*, I know not the Time of my *Death*; my Time is in God's Hands; but my Age shows me it cannot be far off. Therefore, while I am in Health and Strength, I tho't good to put into Writing and leave with you, what I have desired in my Heart, and oftentimes expressed to you with my Tongue. I say, I do here *charge you solemnly*, and every one of you, as if I did Charge you every one by Name; *Sons*, *Daughters* and *Grand-children*, that now are capable of Understanding, and as you shall be capable from time to time; and *Servants*, or any other whom God hath placed within my Gates: I say, I *Charge you* that every one of you *Fear the Lord our God, and obey his Commandments*; which is the Duty of *every Man*, and much more *Yours*, whom He hath graciously taken into *Covenant* with Himself, and hath promised to be a God to you in your Generations. The Promise made to *Abraham* and *his Seed* in their Generations, doth extend it self to the Believer and his Seed in the Gospel Times: for the Apostle saith, Acts 2. 39. *For the Promise is to You, and to your Children.* He spake this in Gospel Times, after Christ was gone to Heaven: and he doth not say, The Promise *was*, but the Promise *is*, and shall be so hereafter, to those *that are afar off* also, yea *to as many as the Lord our God shall call*, to the end of the World; the Promise is to them and to their Seed. Oh then, if God be *your* God, you are his People: Then see that you *Fear* him, and stand in awe and Sin not: See that you do *Honour* him; *A Son Honoureth his Father*: See that you *Love* Him with all your Souls and Strength. If you do truly Love God, you will keep all his

his Commandments, and you will hate Evil: *Ye that Love the Lord hate Evil.* You cannot Love the *Lord,* and Love *Sin* too: No Man can serve two contrary Masters. If you Love the Lord, you will very often think of Him: How do Lovers think of one another, though far absent? but God is not far absent from a Believer. I Charge you, *Think often on God*: Those that forget God, are wicked Men and Women, and shall be turned into Hell. And if you truly Love God, you will Love the *Word of God,* and all his holy Appointments, *the Habitation of his Holiness.* And if you Love God dearly, as you ought to do, it will grieve your Hearts to see Him dishonoured, and his Laws Transgressed: *David's* Eyes ran down with Tears, because Men transgressed God's Laws. And if you Love God, you will delight to have Communion with Him, and to pour out your Hearts into his Bosom. Beg of God, that He would put his Fear into your Hearts, and that He would cause you to Love Him. Intreat Him to Love you freely. God must Love *Us* first, before we can Love *Him*: And I can tell you, The Love of God unto your Souls is better than all the World: *His loving Kindness is abundantly better than Life.* Oh prize it: seek for it more than for earthly Treasure: *Seek and you shall find*: *God will give his* Holy Spirit *to those that ask it.* If you ask the Spirit of God out of a deep Sense of the Want of it; if you ask it in Christ's Name and for his sake; if you ask the Holy Spirit to Sanctify you, and cleanse you from your Sins; if you ask the Spirit to lead you into all Truth, and to guide you in all the Ways of God, and to enable you to do all that Duty God requires of you; Doubt not, but know

know assuredly, God will give his Holy Spirit unto you. Oh *my Dear Children and Grand Children*! for the *Lord's*-sake labour for better Hearts, and to live better Lives than your poor Parents have done before you! And that you may so do,

I. *Study to* Know *your own* Hearts, *to know the* Plague *that there is in them.* There is a Plague in every Man's Heart, the deadly Plague of Sin; which the Apostle *Paul* by study and diligent search found in himself, which made him cry out, *Oh wretched Man that I am, who shall deliver me from this Body of Death*: And again, *In me, that is, in my Flesh, dwelleth no good thing.* And blessed *Job* also by searching, found it out; which made him say, *Behold I am vile*: And again, *I abhor my self, and repent in Dust and Ashes.* Surely when Men see the Plague of Sin in their Hearts, and the Danger of Death thereby, (for the Plague is a deadly Disease) it will make them cry out, *What shall we do to be saved*?

II. Come *to the* Lord Jesus Christ. Come as the Woman of *Canaan* did for her Daughter, and say as she did, *Lord help me.* Oh come you to *Jesus Christ* the great Physician for Help! He can help you, and He is willing to help: He said to the Leper, *I will*: He bids you *Come to Him*; and again, *Whoever will, let him come, and take freely.* And as He is able and willing, so if you come to Him for new Hearts and holy Lives, He will certainly bestow the same upon every one of you. *Those that come to me* (saith Christ) *I will in no wise cast out.*

And

And again, *If you ask any thing according to his Will, He will give it.*

III. *Labour for true* godly Sorrow, *and Grief of Heart for* Sin. If Sin be a Plague, yea a deadly Plague, as in Truth it is, (*for the Wages of Sin is Death*) and Sin be in all your Hearts, as indeed it is; will you not Mourn and Lament your wretched State by reason thereof. Yea, though you are through Grace enabled to come to Christ by Faith for the Pardon of your Sins, for his sake, through his Blood; (as I hope divers of you are) yet what cause is there of Sorrow and Mourning because of the *Remainder of Sin dwelling in you*: which although it cannot Rule and bear sway in your gracious Hearts, yet it will make War with your Graces, and sometimes catch you at Disadvantage and strike a Dart that may deeply wound you. Therefore mourn that you have such an Enemy within you.

IV. Watch over *your* Hearts, *your* Hands, *your* Eyes, *your* Ears *and your* Tongues. For *Sin* will assault you in every part, by every Sense, and cast in some Infection if possible, to destroy, or at least to wound you, and make your Names to stink. *Satan*, the great Enemy of all Mankind, labours by Sin to ruinate both Body and Soul.

(1.) *Watch the* Heart. God's Counsel is, that we should *keep the* Heart *with all Diligence.* You will find (if you will observe) when you are Praying, or Meditating on heavenly and spiritual Things, your Heart will be in Danger

ger of being drawn away to think of carnal Things; or grow heavy and dull in the Duty, like *Moses* his *Hands* when they were lift up against *Amalek*. Watch therefore; and when you perceive your Hearts falling downward and grow heavy, cry unto Jesus Christ to stay up your Hearts steady to the end of your Lives; that so *Amalek* (I mean *Sin* and *Satan*) may not prevail, but be at last utterly destroyed.

(2.) *Watch over your* Ears. So Christ commands us, that we must *Take heed how we hear.* Watch therefore, *Dear Children,* and let not your *Ears* receive false Doctrine. Hearken to God's *Word, Hear* that; that is, *receive* it, *believe* it, *obey* it, and *your Souls shall live.* But as for those that bring *another Gospel,* and serve not the true God, such as the *Quakers*; do not hear them, not so much as with your outward Ears.

(3.) *Watch over your* Eyes. That adulterous Lust got in *David's* Heart through his *Eyes.* So did *Achan's* Covetousness, to his utter Ruin: He saw the Wedge of Gold with his *Eye,* then coveted it with his *Heart,* and then took it.

(2.) *Watch over your* Tongues. The Tongue is an unruly Evil. Do not backbite or slander your Neighbours. Speak not Evil of Dignities. Do not Curse, Sware profanely, nor Lie. Let no filthy corrupt Communication come out of your Mouths. Do not you, *my Dear Children* (nor suffer *your Children* to) speak the sinful Language

guage of many wicked People, who commonly in their Discourse add, *I Vow*, or *I Swear*, when in Truth they do not know what a *Vow* or an *Oath* is. Oh let your Words be gracious, always such words as may edify the Hearers. Remember, and forget not, that Christ our holy and just *Judge* hath himself told us, that *for every* idle Word *that Men do speak, they must give an Account thereof at the Day of Judgment.* And again, *By your* Words *you shall be Justified, and by your* Words *you shall be condemned.*

V. Another Thing which I Charge you to observe, is, *To Worship G O D in your* Families. Do not neglect Family Prayer, Morning and Evening. And be sure to Read some part of the *Word* of *God* every day in your Families, in ordinary Course. And be sure to Instruct your Families in the Grounds of Religion. And be your selves *Patterns*, by your holy Lives and Conversations, unto your Children. And as you ought to follow and imitate good Examples in any godly Men or Women, so especially in your *Parents*: you ought to follow them as they followed Christ, and in nothing else. Where you have seen them *missing* the Rule, as doubtless you have often done: let them be your *Warnings*, not your Patterns. I say where I missed the Rule, in Word or Deed, (for I am a weak imperfect Creature, one of the worst of Men) be you sure to avoid that Rock, and follow me not in any Evil, but avoid it. And if you observed any Virtues in your Parents, (though they were but few) Imitate them in that which is Good, that God may be with you, as He was with your Fathers

VI.

VI. And I lay it as a solemn Charge upon you, *That you Pray to God in Secret; and that often too.* Our Lord and Saviour bids us, *Enter into our Closets, and shut the Door, and Pray to our* Father *in Secret.* There you may tell God your very Hearts, and lay open to Him your worst Plague-Sore, your vilest Sins, which no Man knoweth, neither is it meet they should know. Yet all Men shall know your vilest, lewdest, most notorious Wickedness, both of Heart and Life that ever was committed by you, tho' never so long ago, or never so secretly done; except you confess them to God, and make your Peace with Him, in and through Jesus Christ, by Repentance and Faith: *Then the Blood of* Jesus Christ *the Righteous cleanseth us*, and will you from all your sins: Otherwise God will bring every secret Thing into Judgment. I say again, *Pray in Secret*, though you have not a Closet or Door to shut; you need none: You may Pray alone in the Woods, as Christ did in the Mountain: You may Pray as you walk in the Field, as *Isaac* did: When imployed in Business, you may lift up your Hearts in Prayer, as *Nehemiah* did. And when you are alone at any Time, Think with your self, assuredly God is present tho' none else; I will Confess my Sins, and I will beg God's Favour and Grace, I will Wrestle with God by Faith and Prayer. And you may every one of you prevail, if you Pray sincerely, and persevere in it: If Importunity prevailed with the unjust Judge, will it not much more prevail with God.

VII. And I do also Charge you, *To live in* Love *and*

Peace *among your selves.* Love is of God; but bitter Envy and Strife is of the Devil. *Love as Brethren:* Brethren must love another. Oh! *How amiable a Thing is it, for Brethren to dwell together in Unity!* *It is like the precious Ointment that was poured on* Aaron's *Head;* and *that Ointment* was such, as none might be made like it for other Uses. Doth not *Love* exceed other Graces? Then strive after that which is most excellent. So strive to live in Love and Peace with all Men as much as possible in you lies. [*Be at Peace with all Men:*] That is, if there be any Breach of Peace, let not the fault be yours. You must not partake of, delight in, nor connive at, the sinful, pernicious, wild Practices of Men, to be at Peace with these. Those that are God's Children and must dwell in God's Tabernacle, a vile Person must be contemned in their Eyes. Sure, his Vileness will make him loathsome: yet if it be possible, be at Peace with Him: Endeavor to Reclaim him from his Wickedness, by Reproving him plainly for sinful Practices; and if nothing else will do, complain to *Authority*; and if that will not do, complain to God, and mourn for him.

Finally, *Be* good Examples *unto others.* Walk humbly with God. Be Holy in all manner of Conversation. Be Courteous; be Sober; be Charitable; Ready to Distribute, given to Hospitality. Be humble-minded. Set your Affections on Things above, not on Things below; not on Riches, Honours and Pleasures. Prize highly the *Word of God,* and the *Preachers* of it. Labour to draw others to Love and Fear God. Flee the Lust of Uncleanness, and

and the Occasions of it. Abhor Drunkenness, and excessive Drinking. Come not into a Tavern, but on just and weighty Occasions. Choose God to be your Portion: Receive Christ by Believing on Him; so you shall be the Children of GOD. *Amen.*

A

A short

ACCOUNT

OF THE

Author and his Family.

Written by one that was acquainted therewith.

CApt. *Roger Clap*, the worthy Author of the foregoing Discourse, was a Man generally known, honoured and esteemed by those that were contemporary with him; but most of those are also removed by Death, and the present Generation, (among whom he hath a numerous Posterity of Grand-Children and Great-Grand-Children,) know but little of him: And there being no Memoirs preserved of this good Man, and his Posterity being likely otherwise to have little or no Knowledge of this their Progenitor; it is thought highly proper, and desir'd by some who are no way Related, that a short Account might be given of *Him* and his *Family*. *The Memory of the Just is blessed.* Prov. 10. 7.

He was born in *Salcom* in the County of *Devon*, on the 6th Day of *April, Anno Domini* 1609, of pious and creditable Parents; whose religious Education God was

 pleased

pleased to accompany with the early Strivings and Convictions of his Holy Spirit, that ended in his happy Conversion. In his younger Years, while he was under the immediate Government of his Father, he had such a Love to the *Word of God* and the most eminent *Preachers* of it; that he obtained leave of his Father to live in the City of *Exon*, under the Ministry of the Rev. Mr. *John Warham*, with whom he afterwards came to *New-England*.

In the Year 1629, when many of the most godly *Ministers* and *People* were driven out of the Kingdom for their conscientious Nonconformity to the *Established Way of Worship*, and Mr. *Warham* and Mr. *Maverick* (who were afterwards Colleague Pastors of the Church of *Dorchester* in *New-England*) and with them a considerable Number of pious Persons were preparing for a Remove into this Country; Mr. *Clap* found in himself a strong Inclination to go with those good People, and cast in his Lot with them. He had taken a great liking unto the Ministry of the Rev. Mr. *Warham*, and was not willing to be left behind, when He was to go; and therefore having with some Difficulty obtained his Father's Consent, he set himself to assist in the great and good Work the People of God then had in hand.——He with those good People that came over with him, (who were the first Inhabitants of *Dorchester*) set sail from *Plymouth* in *England* the 20th Day of *March* 1629,30; and after a comfortable (tho' long) Passage of *Ten Weeks*, they arrived at *Hull* the 30th of *May* 1630. This was the *First Company* that settled on this side *Salem*: and therefore besure they met with Trials and Difficulties enough, which did not at all dishearten Mr. *Clap*; for his Heart was so taken off from temporal Things, and set upon serving and glorifying God, and finding here such Advantages and Opportunities therefor, beyond what he had in *England*, that he could not forbear crying out in a sort of Extasy of Joy, *Blessed be God that brought me here*!

In

In the same Year that He came over here, He joined himself a Member of the Church in *Dorchester*, where he lived, and continued a Member of this Church for the space of *Sixty Years*; being a useful Instrument both in Church and Town. When he had been about *Two Years and half* in the Country, in the Year 1633, *Novemb.* 6th, in the 25th Year of his Age, he married the vertuous Mrs. *Johanna Ford*, Daughter of Mr. *Thomas Ford* of *Dorchester* in *England*, when she was but in the 17th Year of her Age: who with her parents came over in the same Ship with himself, and settled also here in *Dorchester*; with whom he lived in the Conjugal Relation for the space of 57 Years. She was a godly and exemplary Woman, given to Hospitality: She abounded in Acts of Charity; so that when proper Objects of Pity and Charity came to her Knowledge, she never failed to relieve them herself, or procure them Relief from others: *Thus the Blessing of those that were ready to Perish came upon her.*

Among the Blessings wherewith it pleased God to Bless this pious Couple, the Blessings of the Breasts and of the Womb were not the least; for they had Fourteen *Children*, Ten *Sons* and Four *Daughters*. But God was pleased to prove these his Servants with Afflictions also, as well as Mercies; for *Five* of their *Children* Died in their Infancy; their Son *Thomas* died at 15 Years of Age, and their Son *Unite* at 7 Years. And in the Year 1686, their Son *Supply*, a hopefull young Man in the Flower and Prime of his Age, was suddenly taken out of the World by the Accidental *Firing a Gun* at the *Castle*; where his Father was then the Captain, and himself an Officer, in the 23d Year of his Age. The rest of their Children, being *Four Sons* and *Two Daughters*, lived to fulfill the ordinary Course of Nature, and were great Blessings in their Generations.

Mr. *Clap* being thus settled as he himself expresseth it, *in*

in God's House and among his People, he set himself to serve God and his Generation according to the Will of God. His Qualifications were quickly observed by the People of *Dorchester*; and they early Improved him in the Affairs of their new Plantation. He sustained both Civil and Military Offices in the *Town*; being *Captain* of the Militia, *Representative* for the Town, and Authorized to *Join Persons in Marriage*. And on the 10th of *August* 1665, the *General Court* appointed him *Captain of the Castle* (the principal Fortress in the Province) upon the Death of Capt. *Davenport*, who was kill'd with Lightning the Month before.

Capt. *Clap* having now the Command of the Castle, discharged that Trust with great Fidelity; and was therein serviceable to the whole Province, and universally Respected and Honoured. He continued in that Command for the space of 21 Years, even until the Year 1686; when by the *Loss of our Charter* there was a Change of Government, and some things were required of Him that were grievous to his pious Soul; and foreseeing a Storm of Troubles coming on the Country, and he now in his old Age, voluntarily resigned his Command.

There is another Instance that shows what an Interest Capt. *Clap* had in the Hearts of God's People, and what an extensive Blessing they accounted him: it is this; In the Year 1672, he being then *Captain of the Castle*, it pleased God to visit him with a Fit of Sickness; and the good People of *Dorchester*, unto which Church he belonged, kept a *Day of Fasting and Prayer*, to beg his Life of God: And God was pleased to hear and answer their Prayers; and when he was restored to Health, they kept a *Day of Thanksgiving*.

When he commanded the Castle, he resided there with his Family; and a well-ordered Family it was: Capt. *Clap*

Clap and his *Wife* were Examples of Piety; *their Light shone before others, to the Glory of their heavenly Father.* He was a very Prayerful Man, and was observed to retire often for Secret Duties: And in his *Family* (unto which all the Souldiers under his Command also belonged) he daily offered up the Sacrifices of Prayer and Thanksgiving; in which, if he understood his Prolixity were disagreeable to any, he would be Troubled thereat. He with his Family were constant Hearers of the word preached; going (I think) commonly to *Dorchester* Meeting, when the Weather permitted, and sometimes to *Boston.* He bear a universal Love and Respect to *Godly Ministers,* honouring them for their Works sake: and also he bare an endeared Love to *all the People of God*; so that the very *Indians* whom he thought to be Fearers of God were welcome to him, and he would instruct them in the Principles of Religion. He constantly attended the *Lectures* in the Towns of *Dorchester* and *Boston*: particularly the *Lecture* at *Boston*; concerning which, if any of the Souldiers or young People asked, *Whose Lecture it was?* intimating thereby (as Capt *Clap* very well knew) that they thought some were not so excellent preachers as others, and so had less Inclination to hear them; He would answer, *Let the Preacher be who he will, if he Preach the* Word of God *I will go and hear him.* His *Eyes were upon the Faithful of the Land, that they might dwell with* him: He chose those to serve him that walked in a perfect way; and He would entertain none in his Service, but those that He could reduce to good Orders. He would often recommend to his *young People* the Example of his pious *Gunner,* Mr. *Baxter,* when he was absent, saying, *The Walls of the Castle would testify how many Prayers that good Man made to God in Secret.* In his time it might be seen, that *Religious* and well disposed Men might take upon them the calling of a *Souldier,* without danger of hurting their Morals or their good Name, or lessning their Advantages and Opportunities for the Services of Religion. He had

had a great *Aversion to Idleness*, would warn his family against it, and made Conscience of imploying himself and all about him in some lawful Business. He was a hearty *Lover of his Country*, a well wisher to it, one that Prayed often for it, being chiefly concerned that pure & undefiled Religion might flourish here: and was a good Instrument in his Place and Station to promote and encourage that which was *Good*, and to discountenance *Evil*, and keep out *Error* and *Heresy*.

He was a meek & humble Man, of a very quiet and peaceable Spirit, not apt to resent Injuries; but where he thought the Honor of God was concerned, or just and lawful Authority opposed, he was forward enough to exert himself. His *Parts* as well as his *Piety*, and his Knowledge of the Word of God and the true Christian Religion, may be seen in the foregoing Discourse; which is only the Substance of those *verbal Counsels*, Warnings and Exhortations which he frequently Inculcated on his Children, committed to Writing: Which Discourse is doubtless worthy any serious Man's Perusal, and especially those of his Posterity.

As to his *natural Temper*, it is said, He was of a chearful & pleasant Disposition, courteous and kind in his Behaviour, free and familiar in his Conversation, yet attended with a proper Reservedness; & he had a gravity & Presence that commanded Respect from others.

When he left the Castle, which was in the Year 1686, he removed to the *South End* of *Boston*, and Associated with the *South Church* there; where he lived about *Four Years*, and after about a Fortnight's Sickness, in which he often repeated Words to this purpose, ‖ *The Lord Reigns*;

‖ I suppose in the joyful Contemplation of the late wonderful REVOLUTION.

blessed

blessed be the Name of the Lord; *The Lord sitteth upon the Flood*; *yea the Lord sitteth King forever*; *Blessed be his holy Name*: He there departed this Life, *Feb.* 2. 1690,91, in the 82d Year of his Age. He was buried in the *old Burying Place* in *Boston*; the Military Officers going before the Corps; and next to the Relations, the *Governour* and the whole *General Court* following after; and the Guns firing at the Castle at the same time.

Mrs. *Clap*, who was born June 8th 1617, lived his *Widow* between 4 & 5 Years, and died at *Boston* in *June* 1695, being about 78 Years old, and was Interred by her Husband.

Capt. *Clap* (as was said before) had *six* Children that lived to old Age, and were Blessings in their Generation. Their Names and the Order of their Birth is as follows, *Samuel*, *Elizabeth*, *Preserved*, *Hopestill*, *Wait*, and *Desire*.

1. Mr. *Samuel Clap* was born the 11th Day of *Octob.* 1634, when his Mother was but in the 18th Year of her Age. He was a wise and prudent Man, partaking of the choice Spirit of his Father, treading in his Steps, and making good his Ground: He was eminent for Religion, and of a blameless and unspotted Conversation. He was early and constantly imployed in Publick Affairs: He was *Captain* of the Military Company, *Representative* for the Town; and the seven last Years of his Life a *Ruling Elder* of the Church of *Dorchester* where he lived. He Married Mrs. *Hannah Leeds*, Daughter of Mr. *Richard Leeds* of *Dorchester*. They had Two Sons & Two Daughters that lived to be grown up. He Died about Eight Days after his Wife, on *Oct.* 16th 1708, being about 74 Years old. His eldest Son *Samuel* deceased in his middle Age, a very pious useful Man also. He was chosen one of the *Deacons* of the Church in *Dorchester*, where

where he lived, and was *Lieutenant* of a Military Company in the Town. His other Son died a hopeful young Man.

2. Mrs. *Elizabeth Clap* was Born *June* 22d 1638. She married Mr. *Joseph Holmes*. She was a vertuous and prudent Woman. They had Five Children that lived to be grown up. She Died at *Boston*, *Dec.* 25th 1711, in the 74th Year of her Age; and was buried by her Parents.

3. Mr. *Preserved Clap* was Born *Nov.* 23d 1643. He was a good Instrument and a great Blessing to the Town of *Northampton* where he lived. He was *Captain* of the Town, and their *Representative* in the General Court, and *Ruling Elder* in the Church. He married Mrs. *Sarah Newbery* of *Windsor*. They had Seven Children that Lived to be grown up. He died at *Northampton*, *Sept.* 20th 1720, Aged about 77 Years.

4. Mr. *Hopestill Clap* was born *Nov.* 6. 1647. He was a very gracious Man, endowed with a great measure of Meekness and Patience; studied & practiced those Things that make for Peace. He was first a *Deacon* of the Church of *Dorchester*, where he lived; and afterwards in the Year 1709 he was Chosen and Ordained a *Ruling Elder* in the same Church: He *Represented* the Town in the General Court for the space of Fifteen Years. He was much honoured & respected by those that had a value for vital Piety. He married Mrs. *Susanna Swift*. They had Two Sons and Four Daughters that lived to be grown up. One of his Sons died a Young Man, the other is now living in *Dorchester*. Elder *Hopestill Clap* died at Dorchester, Sept. 2d 1719, in the 72d Year of his Age.

Upon his Grave-Stone is written by his Pastor as follows.

His

His *Dust* waits till the Jubillee:
Shall then shine brighter than the Sky;
Shall meet and joyn to part no more,
His *Soul* that's gloryfyed before.
Pastors and *Churches* happy be
With *Ruling Elders* such as he:
Present *Useful*, absent *Wanted*;
Liv'd *Desired*, died *Lamented.*

5. Mrs. *Wait Clap* was born *March* 17th 1649. She was a godly Woman, following the good Example of her Parents. She often spake of that Charge which her Father left his Children, viz. *Never to spend any Time in Idleness*; and practised accordingly in a very observable manner. She married Mr. *Jonathan Simpson* of *Charlestown.* They had but *Two* Children, one Son and one Daughter, that lived to be grown up. She lived a Widow about Twelve Years, and died at *Boston*, in the House that her Father & Mother lived & died in, *May* 3. 1717, in the 69th year of her Age, and was buryed near her Parents.

6. Mr. *Desire Clap* was Born *Octob.* 17th 1652. He lived in *Dorchester*, was a sober, religious Man. He married Mrs. *Sarah Pond*: They had *Four* Children that lived to be grown up, one Son and three Daughters. In his old Age he buried his first Wife, and married again to Mrs. *Deborah Smith* of *Boston*, with whom he went to live; and there he died in December 1717, in the 66th Year of his Age, and was interred near his Relations.

Thus God was pleased to Bless this Pious Family, and make them Blessings in their Day & Generation. They have all of them finished their Pilgrimage in this World, and are gathered to their Fathers, and entered into the *Rest* that remains for the People of God; leaving behind them their *good Names*, and their bright *Examples* of *Piety* and

Virtue. Divers also of the Grand-Children are removed by Death.

May the Blessings of these Godly Ancestors rest upon their Posterity, even unto the latest Generations: And may their *Posterity* put themselves in the way to Inherit those Blessings, by continuing *stedfast in the Covenant* of their God, under which their Ancestors have brought them; and by walking in, and cleaving to, the good ways of their fore Fathers, treading in their Steps and making good their Ground.

Capt. *Clap* had *one Brother*, and *two Sisters*, with their Husbands, that upon his Advice and Encouragement, afterwards came over and settled themselves here in *Dorchester*. His Brother *Edward Clap* was a godly Man, a *Deacon* of the Church of *Dorchester*, as two of his *Grandsons have been since*. His *Sisters* were the Wives of Mr. *George Weeks* and Mr. *Nicholas Clap*, religious Families. Deut. 7. 9. *Know therefore that the Lord thy God, He is God, the Faithful God, which keepeth Covenant and Mercy with them that love him and keep his Commandments, to a Thousand Generations.*

James Blake, jun.

NOTE.

It will doubtless be interesting to the descendants of Roger Clap, to know that the grave-stone which has marked his resting-place for one hundred and fifty years is still erect and in good preservation. Most of these descendants, as has been mentioned in the Preface, reside at some distance from Boston, and the location of his grave has probably been unknown to them; and as some of them will read these pages who may never have an opportunity of visiting the spot in person, it is thought that it would be gratifying to them, and perhaps to others, to see a copy of the inscription on the grave-stone. It is therefore printed on the following page, and, as in the preceding pages, an imitation of the original has been attempted. The stone is in the burying ground attached to the Stone Chapel, in Boston, and is situated on a line with the eastern wall of the Chapel, and about fifty feet from the Vestry Room. There is no stone over the grave of his widow, nor over those of his children whom Mr. Blake says were buried near him.

It may also be mentioned, that the name on the outside cover of this book is a fac simile of the signature of Capt. Clap, from the Town Records of Dorchester, under date of the "seventh day of the twelfth month," in the year 1641.

September, 1854.

INSCRIPTION ON HIS GRAVE-STONE.

HERE LYETH BURIED
Y^e^ BODY OF CAP.^T^
ROGER CLAP
AGED 82 YEARS
DECEASED Y^e^ 2, OF
FEBRUARY 169$\frac{0}{1}$

FEB 10 1994

Nov 30, 1993

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